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Testimony Concerning Barbara
Hoyland. 1830

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A TESTIMONY
FROM
BRIGHOUSE MONTHLY MEETING,
CONCERNING
BARBARA HOYLAND,
Who departed this Life,
THE TWENTY-THIRD OF FOURTH MONTH, 1829,
And was interred
In Friends' Burial Ground,
AT BRADFORD,
THE TWENTY-NINTH OF THE SAME,
Aged about 64 Years;
A MINISTER ABOUT 33 YEARS.

BRADFORD :
PRINTED BY T. INKERSLEY & CO. KIRKGATE.

1830.

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A TESTIMONY,

8c.

OUR dear Friend, Barbara Hoyland, was born in London, in the year 1764. Her Parents, William and Sarah Wheeler, were members of the Established Church, and brought her up in conformity to its rites and ceremonies.

In the course of her education, she was much exposed to danger and temptation; and though early favoured with the visitations of Divine love, she lost the precious effects of their tendering impressions, by the excitement of gay company, and dissipating amusements.

She was deprived of both her Parents before she had completed her nineteenth year; after

which she resided a while in the family of an intimate acquaintance. Here she was engaged in a course of speculative reading, by which her mind became unhappily entangled in the specious snares of scepticism and infidelity.

She considered this as the most critical period of her life; and, adverting to it in her Memorandums, she says: "Blessed be the upholding mercy, that left not in this state of blind temerity, his miserably erring creature. Even whilst I lived as without God in the world, I had a secret involuntary dependence upon his power, that all my acquired sophistry was not permitted to shake. Had it not been for this—had I lost the 'witness for God' in my own heart, and been suffered to follow these splendid visions, I have no other idea than that I must have been swallowed up in the gloomy gulph of Atheism, or trod the more plausible path of deistical doubt and perplexity."

She continued in the neighbourhood of London till she had attained the age of twenty-one, when she visited some of her relations in Yorkshire. Reviewing some of her previous trials and bereavements, she remarks: "In this way did it please Infinite Wisdom to suffer all my pleasant prospects to be stained at an early period, for purposes the most wise and compassionate. This shaking of rest and dependence on sublunary things, proved only a prelude to that change of spiritual experience, for which I have cause to commemorate—gratefully to commemorate his adorable Name."

During the time she spent among her relations, she was brought to serious reflection on her own peculiar situation; and her mind appears to have "gradually recovered from the delirium of strongly excited passions, and from the shock which religious duties and obligations had received from the innovations of folly, false philosophy, and vain

“deceit;” but though favoured at seasons to experience something of the efficacy of true faith, she was not “entirely freed from a reliance upon her own powers and abilities,” and was thereby kept from a settlement upon the only sure foundation, Jesus Christ, the Rock of Ages.

About this time she became acquainted with William Hoyland, then a member of our Society, and was eventually united to him by marriage. After this, they lived near Hands-worth Woodhouse, and she continued to attend her former place of Worship. She was then little acquainted with the principles of our Society, seldom conversed with her husband upon religious subjects, and three years elapsed before she attended one of our Meetings. During a temporary abode at Sheffield, she was one day prevented from attending her usual place of Worship, and concluded to go to Meeting with the friends with whom she was staying. Her own des-

cription of this remarkable opportunity is nearly as follows:—"Profound silence soon
 "reigned over a large assembly of people;
 "and my thoughts involuntarily turned on
 "my own situation, and the possibility that I
 "might not live through my confinement, &c.
 "These considerations were, however, soon
 "succeeded by a great degree of calmness and
 "resignation, which pervaded my whole mind;
 "and a lively remembrance of the early part
 "of my life presented itself, when the mind,
 "in some degree untainted, sought acceptance
 "with God. The pure desire of praying to
 "him as I ought, once more returned, though
 "I had indeed been long estranged from it.
 "The tears flowed from my eyes, and dropped
 "upon my hands. I could have kneeled
 "down, but there was no occasion;—the heart
 "was already prostrated, and in this prostra-
 "tion the soul worshipped its Creator. At
 "this juncture, an elderly Friend (Thomas
 "Colley) addressed, in the language of sup-
 "plication, the 'Throne of Grace,' on behalf

“of those who ‘at a very early period in life’
 “had been visited with the Day-spring from
 “on high, and who had been separated by
 “their ‘delights and delusions’ from the
 “sure word of prophecy; had wandered from
 “hill to mountain, until darkness had over-
 “taken them, so that they had been ready to
 “call evil good, and good evil,—that in infi-
 “nite mercy the day might again be permitted
 “to dawn, &c. It was all I had desired in
 “silence, and was a seal of confirmation to me
 “of spiritual worship, indelibly fixed on my
 “mind; and of the efficacy of that living
 “ministry, which, flowing from the pure
 “source, can alone speak to edification.”

Some time after this, at another Meeting at
 Woodhouse, appointed by two female Friends
 travelling in the work of the ministry, her
 mind was so confirmed, that she continued
 from that time regularly to attend our reli-
 gious Meetings, though mostly held in silence;
 and, keeping under the impressions with which

she had been favoured, she became gradually convinced of the Truth of our Principles ; and, while cautious not to be drawn beyond what she felt to be her duty, she thought it right also to adopt our practice in regard to dress, address, &c.

The humble belief that she had endeavoured to follow the guidance of the Holy Spirit, and the calming influence of the Divine presence, with which she was at this period remarkably favoured, supported her under many deep conflicts and trials of various kinds.

She was admitted a Member of our Society in the year 1792, and about a year afterwards, first appeared as a Minister in her own Meeting at Woodhouse.

In 1797 her husband (who had been previously re-admitted into Membership) removed to Sheffield ; and during their residence there, she was twice engaged in religious service in

the families of Friends within her own Monthly Meeting ; and in 1812 she united with some others in paying a similar visit to Friends in Bristol.

Some time previous to the last engagement, she experienced a severe trial in the decease of her beloved husband and two children. Left now a widow under peculiarly trying circumstances, she was induced, soon after her return from Bristol, to remove with her remaining family to Bradford ; and continued a Member of Brighthouse Monthly Meeting to the close of life. In this interval she travelled several times as a Minister, in different parts of the nation ; being sometimes engaged in family visits, and also in the weighty service of holding public Meetings.

She was sound in doctrine ; and, as she advanced in years, increasingly lively in the exercise of her gift ; and being careful to move therein in the right authority, we believe her

labours were truly edifying to her friends. She entertained very humble views of herself, and often moved along under much discouragement; yet, strengthened to maintain the warfare, and to keep the faith, she was enabled, through Divine mercy, to look forward with a "hope full of immortality."

She bore a long and trying illness, with much patience and Christian resignation; and although at times deeply tried by a sense of poverty, she was not forsaken; observing upon one occasion, "There is no hope but what is 'founded on *Christ*.'" Sustained by *this* hope, her mind was throughout preserved in great quietness.

To a Friend, who visited her some time before she was confined to her bed, she expressed the comfort she felt in reviewing her religious engagements; and said that she was not aware that any clearly manifested duty had been wilfully omitted; but added, that

in looking forward to the probability of an awful change, her whole dependance was on the mercy of God in Christ Jesus; and that, although the passage through the valley of death appeared awful, it was not gloomy. To another Friend who kindly attended upon her, she expressed her feelings of gratitude for the many comforts which surrounded her at that trying season, and for the remarkable manner in which way had been made for her in former times; but she observed, that she felt nothing that could exalt the creature; and remarked, how much the covering of charity and humility adorned the disciples of Christ; adding, “I think *I* feel love to *all*.” Her mind was, indeed, much clothed with love towards her Friends; and, on one occasion, expressing her solicitude on their account, she said, “O, “if Friends would but get hold of the seamless garment—humility! That is what we “want—this robe of the Saviour:” adding, that if the root were good, the branches would be good also.

fter passing through a proving season, exclaimed, "O Lord! thou art able to liver!"—and afterwards added, "Thanks to God for his unspeakable gift." At time before the final close, she was d to supplicate that the Gates of Mercy ht be thrown open, and quietly departed out a struggle.

Signed in Brighthouse Monthly Meeting, held at Bradford, the 4th of the 12th Month, 1829.

FRYER,	WM. F. HOYLAND,
N CASH,	JOHN HUSTLER,
WALKER,	JOSEPH TATHAM,
DOCK,	THOMAS WALKER,
TURNER,	ROBERT JOWITT,
BIRCHALL,	BENJAMIN SREBOHM,
VINS,	JOHN THISTLETHWAITE,
.EES,	JOSHUA KAYE,

JOHN FISHER,	JOSEPH ARMISTEAD,
ALFRED HARRIS,	JAMES BOLTON,
EDWARD WOODHEAD,	JOHN PATCHETT,
JOHN ADAMSON,	DAVID HARRIS SMITH,
JOSEPH THORP,	WILLIAM RATHMELL,
JOHN HARRISON,	ISAAC ROWNTREE,
CHARLES HARRIS,	ROBERT ARTHINGTON,
JOHN HUSTLER, JUN.	THOMAS PARKINSON,
JOHN KING,	JOHN CUDWORTH,
THOMAS DEARNALY,	JOHN CROSLAND,
JOHN ARMISTEAD,	WILLIAM DYSON,
CHARLES FRYER,	WILLIAM HARDING,
JOHN SNOWDEN,	THOMAS FIRTH, JUN.
JAMES BILTON,	JAMES HOTHAM,
JOSEPH SUTCLIFFE,	SAMUEL PRIESTMAN.
THOMAS LISTER,	
WILLIAM ROWNTREE,	BENJAMIN ECROYD,
JOHN NESS BLAKEY,	CLERK.

Signed in the Women's Monthly Meeting by

HANNAH HOYLAND,	ANN MAUD,
SARAH HARRIS,	PHEBE FISHER,

TH HORSFALL,	ELIZA GOTT,
BILTON,	ELIZABETH HOLMES,
TH WALKER,	SUSANNA HARDING,
CASH.	MARY ARMISTEAD,
ARNALY,	ANN FRYER,
JOWITT,	SARAH DEARNALY,
ARMISTEAD,	HANNAH STANSFIELD,
WDEN,	MARY GRIMSHAW,
ADRED,	BETSY FIRTH,
THMELL,	DEBORAH PARKINSON,
ARKINSON,	ELIZABETH BILTON,
CUDWORTH,	SARAH KING,
BRADY,	JANE GARDNER,
AMSON,	ELIZABETH THORP,
GRIMSHAW,	DEBORAH CROFT,
OWITT, JUN.	SARAH ROWNTREE,
TLEWOOD,	ELIZABETH WILSON,
HARRISON,	ELIZABETH BIRCHALL.
SHER,	
BINNS,	ELIZABETH BLAKEY,
	CLERK.









